sentiment towards the Japanese. Most villagers now claim a man was beaten only when it was deserved and labor work was shared equally except during the war when some men were conscripted into labor battalions and sent to other countries.

The Japanese ruled Taiwan somewhat after the pattern of the British in India, i.e., they worked through the local system and local officials.[5] Talei was divided into two parts, two separate pao as part of the pao chia system.[6] T'oulei and Erhlei were combined in one pao and the remaining three villages into another. All five were not reunited into a single administrative unit until after the Restoration. The two pao represented a cleavage along traditional factional lines. (Details of this factionalism are discussed more fully in Chapter IV.) The factions seemingly are based on a regional factor, one end of the li against the other, but there are also differences in ecological conditions and the respective value systems, T'oulei and Erhlei have less land and are more progressive. Although the five villages have always cooperated in maintenance of the li temple located in Erhlei and the li has but one school, the two factions are an uneasy combination. At present, each faction is represented in all administrative bodies, i.e., if the li chang (mayor) is from one faction, then the representative is

648 from the other; or if the farmers' association small unit
[631] head is from one faction, the vice head is from the other.
[632]
[191] Many of the men but only a few women learned some
871 Japanese and several became quite fluent. A Japanese
648 school was established in Pouti near the police station and a small percentage of the villagers, primarily male, were permitted to attend. It appears that although there were increases as time passed, total attendance never exceeded fifty per cent of those in the requisite age groups. Secretly and illegally, a Chinese school was operated in the village but seldom did more than 15 students attend regularly.

648 Economically, there were many improvements. The
177 narrow path to Hsin Tien soon became a one lane dirt road.
[491] Coal mines were started in the immediate area and a very
[316] narrow gauge railroad was built from the mines into Hsin
[496] Tien just before World War I. Both road and railroad
[245] improved communication with Hsin Tien. Tea plantations, common in Northern Taiwan, were introduced to Talei about
[245] the time the railroad was built. Citrus orchards started to replace tea during World War II. Improved seed varie-
[242] ties, fertilizer, insecticide, and farming techniques in-
[494] creased agricultural income a great deal. The Japanese introduced farming cooperatives in the nineteen twenties which increased the flow of information to the village.

632 unit. The various lin chang assist the li chang in carry-
631 ing out government policy. Connected through this structure are the superordinate government levels such as township, county, province, and ultimately, the Republic.

621 This account omits one of the most significant units for most residents, the ts'un (village). As a unit of the official government, it has few functions, serving only to bound areas, as a registration unit, and as a postal address. However, the village appears to be a prime identification unit for the typical rural Taiwanese. In the Sanlei area, there is a perfect agreement as to
621 who is and who is not a member of which ts'un. In Taiwan
632 as a whole, in order that li be approximately equal in size, large villages are divided into two or more li; medium-sized villages constitute a li; and small villages are combined to form a single li. Talei Li is an example of the last process, a combination of five ts'un.

60 Informal political activities vary at distinct
[632] levels. At the township level, the li is united as part of a minority faction. Within the li, there are two contrasting sets of factional divisions which cut across each other, i.e., there are some overlapping memberships. One pair of factions is regionally based. T'oulei and Erhlei against the other three villages; the other pair of factions is ideologically based, the young progressives against the older traditionalists. Kinship loyalties,